[redacted]
Must Remain in
Transcription Room

M 2043
Saturday,
July 17, 1971
Music

MR. NYLAND: In coming up in the car, I was outvoted. I asked what will I do, talk or play? I had in mind I would like to play first. Then, they said I should talk first. So I hadn't really considered that, thinking that I would play first, and then during the playing I would make up what I was going to talk about.

So, now I have to think, 'What will I talk about in a hurry.' Of course, it is always the same, you know that, practically always: Work, Work, Work.

You know, how the Dodo bird and Gurdjieff, saying that, we gave it to him and he put it on the desk or wherever - the table - and there it went, up and down, up and down, and work, work, and we looked (? at our ? ~~and told~~) Gurdjieff, "Really, what do you mean?" I don't think we understood it very well. But he called attention to something that you might call it mechanical. Still, it represented something for the Dodo bird, because of the conditions - why it would have to go up and down - with the beating the water and coming back again, evaporating and changing ~~of~~ the equilibrium and then bending over.

So it was not so mechanical, if you look at it as creation of certain influences which then cause the Dodo bird to Work or to react. In many ways this question of Work on oneself should be a reaction towards what we create in the outside world. You see, sometimes it's very difficult to find out for yourself, what is your inner life.

You do not know where it starts or where so-called superficiality ends. Then going over and it will be a little bit of inner life, and ~~then~~ a little further & deeper down, it will be a little more. But where is really the changing over from one to the other? Can one, at a certain time, really know one is either in one place or in another? Can one really recognize superficiality from that form of seriousness that we associate with inner life?

I can do it to a certain extent when I know how I react mechanically towards ~~the~~ a surrounding. I ought to know enough about myself that I react, that there is very little on my own initiative that produces the activity and that the reaction, in ~~it's~~ its activity, is, of course, quite the same as any other kind of activity, but the difference is the motivating force ~~on~~ or the beginning of such reaction. It is caused by something over which I have no control. With Work on oneself there has to be the motivation within oneself with a very definite state, producing then that wish for making and actually creating a condition and this condition I call an 'I' or 'I-ness'. Sometimes 'I-amness', a condition in which then, when I want to create it in such a way, that my reaction towards that condition as created becomes different. If the quality of the am-ness of 'I' is of a different kind, and I call it objective, I can expect that when it affects me I could react to it in an objective manner.

Now this is simply another way of saying that when I want this 'I' to observe me that then what I need is a

react --
~~reaction~~ being a reacting creature, under the influence of a certain condition created in the name of the Lord, in which then I am reminded that I am a child of the Lord. And that is really the process of a development of one's inner life.

I think about these things every once in a while - how can one create conditions which are more conducive, and have in them the possibility of reminding you. And it is with that in mind I said certain things at lunch, of changes, that I want to make, to break as it were the monotony of the Barn. Or sometimes even conditions which have deteriorated and have gone down and the necessity of the introduction of something that changes those conditions into a kind of a condition which can remind you and will have, I hope, more life, more aliveness, and more aliveness of a certain kind, approaching the possibility of impartiality.

I've talked many times about the different layers of an unconscious state and comparing it to what we know about unconscious living and starting with the plants and animals and ending up with the three-centered human being. Then, of course, the three centeredness means a higher state of unconsciousness in development compared to the plants and animals. But although the three-centeredness does not as yet enable one automatically to go over into a four-centeredness, which would be logically as a sequence, at least within the three centers there is the potentiality which does not exist ___?___ ~~in~~ between one and two centered. What is it now that

really causes that kind of a change, as a possibility for a human being to be able to think about his future in that way - linking it up with the possibilities of evolving. I think that is the way a man, when he starts to think and consider his life, believes that he ought to change his surroundings. I think it has to do of a changing over of the ordinary man one, two and three into four.

What causes a man Number Four to exist? Of course, it is true that he is dissatisfied at times with his unconscious state and he substitutes for an unconscious state another unconscious state, because the man below the Fa of an emotional body is still unconscious. But the conditions that are created are different. That is, he and his interest have created around himself some kind of a surrounding which will remind him of different things which a person unconsciously as One, Two, and Three is not reminded by, or is not even interested in, to create in some way or other.

I have in mind, of course, the question of seriousness which is inherent in the beginning of one's emotional life and which does not really exist in the ordinary little bit of a feeling and for that reason it is necessary to create conditions which then can remind one that something else is at stake, and not just like a man Number One, Two, and Three, interested in money or status, or in a very good case even, his family. A man must have, in order to grow up, something else besides that. Otherwise, he's still man Number One, Two, and Three and he reaches a level of unconsciousness which may be agreeable in many ways; but as far as

Work on oneself is concerned, or the understanding of the reason and the aim of his own existence, in his life, he is still quite a distance removed. We try at the Barn to change conditions, not to let everything go on in the same way as before. Because everything that is already on it's way, is going to go down, will not go up automatically, It will not stay horizontal, it will always go down, because of general laws. We know the law. The law means that there is an end to the influence of the law. That is a law. We don't know about infinite-- infinite laws of infinity, infiniteness of a law. We cannot conceive of a law existing forever and ever. Even law of gravity will not continue to exist. We know that. Because there is a distance involved. When you get away from the earth there is this period, of course, where you are not attracted anymore to the earth. And the great difficulty for astronauts is to be very careful when they return, to allow an adjustment to take time. And when it is hurriedly done they die.

When we try to get away from ourselves, we want to change the effect that the earth has on us. That means for ourselves and our personality, that we want to do away with the influence of the body. And although we will acknowledge the existence of it, and very definitely will want the body to remain in existence because we don't wish to die, it must not have the influence it has had; and giving in to certain desires as I say, money, or pride, or vanity, or arguments about such things, or fighting for position, or not allowing others to exist, or even finding a great deal

of joy in hurting someone, whatever it may be, very, very low, and very much low by the ground by the original surface where we came from. If we want to grow up, it is obvious we want to get away from that. Now how do we get away from it?

The end for the one, two and three man is his death. The beginning of his life, as it could be if he died, cannot be continued simply by saying "at Si-Do, I go over into a new octave." Because exactly the same as the Do-Re-Mi when it reaches Fa returns again to Do, an octave starting at Do and overbridging Fa, when it reaches Si also stops at Do. You can say it can return to it's Do if you like, which of course is the process of life which is indicated by recurrance. But what happens is that at the Si-Do he has to return again, or he cannot overbridge it. And therefore even if he has the wish to continue his life by means of a Soul, he needs help in order to overbridge the Si-Do. It cannot be done with the outside world affecting him. Now that, I think, ought to be clear.

With Fa, there is a chance of the outside world helping you. It can be a shock. But the Si-Do is an inner affair. It belongs entirely to the man who wishes then to become a little different from One, Two and Three before he dies. And for that there is the possibility in each man created by Mother Nature, something that reminds him of the possibility of different conditions existing, in which then the interest of such a person is aroused, which is not there in man number One, Two and Three. One, Two

and Three I call an ordinary man, A common man, A very good man, too. Nothing particularly special about it, and looking out for his interests, and his interests may include,as I said before, making money or a little name for himself, or perhaps his family, his children. Whatever it may be, It is ordinary. It means...it happens, and there are lots and lots of people who live that way, and some a little bit more, Some take it a little easier, but all of that in that range of the first octave is pretty much the same as a human quality. Some fly a little higher than the others, but they don't get very far, because all of them, perhaps, will die prematurely, not having lived long enough to be able to rely on maturity, and for that reason I say they're all alike, when they are dead.

What ~~their~~ life has to do afterwards if it could be given a chance, I don't think it's that kind of life. I think that the life that will be given a chance is in this so-called man number Four who is different, and who is willing not to take the conditions as they are presented to him, but rebels against them, because he doesn't want to believe that that is the end. When he is in the ordinary octave as a common man, he must believe in the end as represented by his death. Man number Four, hopes to remember, in time, that there is something else than his death. And for that he reads books and he becomes affected. He is interested in arts - art of certain kinds; He is interested in self-expression which is not entirely his self; He is interested

in expressions of life, in many different kinds of forms: He is really quite a different man. But he is also a person who doesn't want to fall asleep in the surroundings of his monotony, and it's exactly ~~in~~ that kind of a wish to change his surrounding which will keep a man number Four going. In itself, it is nothing else but a changed condition, which then in the changing can remind a person. Even at that he will not know what to do until he has been told, or until his life has been lived long enough that he can find out by means of experience, but that age of Methusaleh is far away, and therefore a man, even number Four, is dependent on outside conditions. He provides the possibility of the changing of outside conditions by interest within himself. He hopes then, and we call this a search, a search for the means how to grow up further, and not to be bound by his death. That he searches for the possibility of finding something that will give him the key. For that he has to change his conditions, because that means searching. And he may travel; he may want to make contact with different people; He may want to, as I said, read and study and philosophize; he may even at such a time, since he is quite definitely emotionally inclined, hoping that perhaps in some way or other he can extract certain information from a spiritual existence. And perhaps even he believes that it is possible to give it more form if he could believe in the entity of a God. Or representing that what is God for him as a person, in whichever infantile way he wants to express it, as I've said many times, ~~sit him~~ sitting on a throne.

In any event, he creates outside conditions which can remind him. And now the reminder has to be followed by an activity on his own part. And this is really what I want to say. If we change conditions at the Barn, if I ask some people to help me in trying to remind you, in a different way perhaps, to take care of your activities and your business, if I would like to start certain things that are a little different from the usual way, and without having to explain too much, more or less are connected with any kind of a commercial adventure, so that then if we want to survive, when we are living a particular kind of life of activity, that we may introduce into that certain things, which are not common to you. And there many times taking care of your financial statements is really a drawback, because you don't know enough. You don't want to know it, you don't want to change it, and you hope for the best. And I try now to introduce something else, and I hope you can understand it; that, why it is done, is to help you to create conditions to which you then should conform, which otherwise you wouldn't do.

But because they are now unusual and because they have been asked of you for a very definite reason, and the ultimate reason for the activities always to help maintain money enough for the existence of Work as a group, that you never have to separate those two, That whatever we do as activity belongs to the Barn as a whole, and it belongs to the group, and if they do not yield that kind of energy for the maintainance of Work among people, we can stop an

activity. We create different conditions. I've asked people to help me, as I say. There is now the CBA office, and Kathy is there, and Mary Taylor. We are here, have rearranged the office at the Barn, and it is now Jean and Mary Jo. There are four people, among others, where I, of course, delegate and ask to take responsibilities and of which fortunately there are many people, particularly for the weekend. I have now in mind what is a going concern during the week, and it is those four that I start to count on more and more. There are different ways, of course, also which belong to it- like transcriptions, like things that have to be done in connection with Firefly, and all of that I don't forget, but I would like you to consider differences which now exist since yesterday, in an entirely new light, than only thinking "it's a little bit of a change." There is a very definite purpose behind these changes and we will gradually iron out what are the difficulties involved, but the expectation on my part is that you will understand it in such a way that you will conform, that you will understand why the changes have been made. Because it is logical that there was a reason for it. It's quite simple. The reason as I have seen it go, was going down in value. That is why I want to be at the Barn more often. I have now the little office originally where I started when we came here. Now I'm back there. A cycle has been closed. A new cycle starts, and this time, like a spiral, on a higher level. With all the different things we have done so far, and extracting from it what was good, and profiting by that what was not,

as yet, good, we now will continue, on the new cycle, and I would like you to understand that that is a new cycle for your benefit of Work. That it will encourage you, I hope, to be much more than what you have been, because if you had been, what I had hoped you might be, it would not have run down, and it has now run down, and seeing it I feel sad, that we should have to go through these little difficulties and that energy has to be spent to try and to put it back again on an ordinary level, in which then, because of the change which now takes place, you are reminded of the main reason of our working together.

Of course, it is obvious that that already exists in you in certain ways. It is only that perhaps you would take these kind of changes, ..putting up a little partition here and there and changing the doors, or whatever it is that is involved of moving the workshop to outdoors for a little while and putting a temporary little shed up there, or that we ultimately start building something of more permanent nature for us; that gradually the greenhouse will start to function; that there are many things that we still have to do for the Barn itself including the deck, including the parking lot, the different ways by which I think our behavior is not entirely right and should be told to you, the different things that I look at when I sit in my little office and I can look out in all kind of directions. I can even sometimes watch people, to the extent that my eyes will allow, to look into a distance. But my mind's eye is still very good, and many times I don't need my physical

eyes. And my feeling is also sensitive, and I know what happens when I hear people argue, and perhaps disagree, and I hear when they have disagreed, maybe by telephone, and then again I say, how sad. Why is it that we don't grow up a little faster? Why is it that you all the time have to have such difficulties? Which come in on one, and every once in a while look a little bit insurmountable. Is it really absolutely necessary? Is it necessary because the configurations of the stars and planets, because of the squares of the triangles and whatever it is that our relation indicates. Is it something that for us, who are striving to become conscious, that we remain forever and ever still subject to the unconscious world as represented by our ordinary earth horoscope. It is charted in our unconscious behavior of the earth, what we are destined to do. The stars definitely will tell, if we know how to read them. But they will tell the earth.

The stars, I'm afraid, do not tell as much to the planets, and they will have a hard time to tell the sun some things, although solar systems still, in relation to all milky ways, are of course again one step removed in the cosmic scale. So whatever those relations are, thank God, we don't have to bother about them too much. They are not near yet. We're still here, with Mother Earth and Mother Nature, and we still have our difficulties, and we still change the configuration of ourselves by adjusting the environment and making it more conducive, to produce in one a reattion belonging to a different kind of level of nature.

I hope you understand what really could take place for those if they wish to work. Because it would enable us as a whole, and I've said it not so long ago, perhaps, or I've said it already many years ago, such force could exist from us, to leave an imprint on Warwick, maybe, and already I remember in New York talking about that when there was no idea about ever living in the country like we are doing now. A force of unity. A force actually not so easily explained and much more felt than being able to describe it as terminology of ABC. But nevertheless, a force existing, which can influence the surrounding, and which can give between people belonging to the same kind of group, as having a similar aim for all of us, could create a unity which then in its forcefulness, could start to change the conditions around one. I say, I'm still looking and I still am hoping.

It is sad sometimes, that one keeps on hoping for the different things which apparently don't come. And where is the end for that hope? Because sooner or later there has to be a conclusion-it is not for us,, Or, why did we even spend our time trying to think and hoping for something impossible? You see, I don't want to say that yet, Although, many times, in my sadness, I come to a realization of questioning myself. What is it we try to do, and why isn't there more understanding or at least more of a willingness. I have to ask you many times various things that I feel you should do already.

I mentioned a little bit of it yesterday at the meeting. I said, here we have Bennington. We talked about it. You knew I was interested. I even helped you a little, financially. We had a few meetings to bring about certain unity of aim and purpose and I mentioned on the Sunday before you went that we were going into Bennington trying to represent, or to present, something of Chardavogne. I think we have tried. I think we have really made attempts, the way I can piece it together. But then, why don't you tell me when you come back of what actually has happened?

Why should I have to ask you? I said that last night. What is it not so much a report; I'm not interested in that, not that much. I'm interested in some figures that might be an indication of what is a result, measured in terminology of orders received, or whatever there is commercially possible, with what can be done now a little in the future, and what has been done as retail sales. It is of interest. But what is it really that I wish? A quality of feeling. So that when one says, over the telephone, "here I am. I'm back from Bennington. I'm happy or not happy or whatever, but I'm back and I thought perhaps that you would like to know that so therefore, I phoned you."

It is so simple, you know. It's only a little illustration of the simplicity of getting out of your way. Not just assuming that things ought to be because they once have been set in motion and that therefore you're bound to continue in that direction as indicated by the motion. A force can be bent. It can evan be reflected. It can be stopped. It does

not have to go straight. There may be magnets that can bend a force in a certain way and even then can describe a circle. Life is like a force, which can be directed, when there is something to direct it, and a wish to make life more, let's call it, acceptable. More being put in a form, sometimes unusual, but for a definite purpose; To show that there is that kind of a feeling, and that you want to communicate it to someone else. You fail often in that way.

You still are within your own little world. You still, in my opinion, are very selfish. I don't want to go over into sentimentality. I don't expect people when they talk together to have tears in their eyes. But I surely expect that there is a communication possible on a basis of an understanding and a willingness, and a giving in, sometimes, and not insisting so that what I think is the only way, for me, yes, but not maybe for someone else.

How do you work together? That is what I ask, every once in a while. That's why I move to the Barn, so that I can see it, or feel it, or hear it. In any event, know it. How one comes in through the gate and as fast, sometimes, as you can make it, with all the dust that is turned up by your car, Not thinking of a cat, who may be there, or something. What is your hurry? Why not consider other people, on a stuffy day particularly when there is dust?

So I sit at my little window, and I see things. And so I think I put up a little sign. I say twenty miles,

speed limit. And even that I don't believe you will see, unless I tell you with another little sign, before you get to the entrance: "Slow down, Entrance." You understand how sad it is sometimes for me to ask to have such a thing done, when we are not children anymore, playing in a garden. Are we growing up? Can you see it that way? And do you want to join that kind of a growth?

Of course, I can go on. I don't want to go on. I've said already so much. And so many times, it has sounded like criticism, only you might say, to remind you. And, of course, I can always say, with the best of intention. And that perhaps clarifies it for me, and perhaps even justifies it, but it does not make any guarantee about you receiving it in the right way. And that is very, very difficult. How can I say it differently? What will you do then if I say it differently? Of course, I can say it differently in many ways. I can say it differently by different posture, or looking at you in a different way. I can say it differently by being around and every once in a while appearing, and then you see what you are doing, and perhaps you change because I happen to come around and you don't want to be caught. But it is not that.

I want something, if it is possible for you, to change within yourself—To change your superficiality, which is still predominant, into something that is much more worthwhile. And I can keep on talking about it, like a Philadelphia lawyer, and not convince you. I can only talk in such a way, as if there is a judgment, and then in that

kind of a court of reasoning, you will have to pay up or be put in prison. This is what I mean. It is not just a matter of putting up a sign. That is very superficial. It's one way by which I try to reach a few. But there are others, where it is necessary to give them a sentence, to convict them, to make you realize that something else is at stake than just a couple of prattling notes, which have no meaning in themselves, and through which you can even say, "Oh, he is at it again." Not that it hurts me very much. I am sorry for such people. I said at lunch, if you come just for curiousities sake, I will find out and I will ask you to go. I've threatened many times, I mean honestly what I say. If this group is to have any kind of influence, perhaps a little, to the outside world, but very definitely on the members of the group itself, then the level has to be different. I say many times, honesty: Honestly ~~Honesty~~ doing what is right for you in accordance with your conscience, and not to be caught, and even when tempted, to be able to say, "Get thee behind me, Satan."

That is needed for a man, and it's not that I'm over-religious, or even so superethical that there is no touching me. I'm now down on the ground and I have a little office at the Barn, And I behave like each other person in sitting. And we can talk, and I can walk around and I can see you, and I am much more, if you want to call it that way, part of you. But it has to have a result; I do it almost, I would say, as a last resort. And that is the sad part about it.

When was it, in September or October or last year I said it's the last meeting. I felt it was necessary to stop, and I wanted to, let's say, I hoped that already you could take over. And one little thing after another falls down, and I don't trust you, that you can do it. Because still it is too much infantile. It's not really right yet, and I've said it often, you have to be ashamed about yourself. You ought to be ashamed to have me come to the Barn. But you see, I have an Aim. I've set out, and I swore that I want to follow that Aim, until I die, and get away from this earth, because it is an earthly aim, that I know has to be done — Or rather, I'm compelled. And there is no further question necessary, then simply that statement, I continue. I wish to, for my Soul. And I would like you to see it, to understand it, and if you can help me. Go with me for the sake of your Soul, That then we can be reminded. And I say for that reason I come to the Barn, to help you.

Also, the meetings Mondays and Thursdays-again to help you. How I think I would like to answer questions; How I think you could ask questions, How you should come, In what state you should come, What I believe you should by this time have within you; This thirst, unquenchable, like it is still unconscious, but thirst given off the tree of Life, so that never will you have thirst again, since you have the knowledge, changing over into an understanding, which will constantly give you sustainance in the spiritual development of your evolution. Where these points are of

reaching certain levels, and where one starts and the other begins, and what is needed on your part to give up and to pay, or to continue to live in prison, under a sentence as given or meted out to you by your conscience, which is your judge, and that the scales are not tipped in one way or the other by the associations of your intellect or by the desires of your body, but that it is much more pure for you to be able to distinguish truth from untruth, and when actually you can go, I mentioned the temple in Jerusalem, through the portals of the front, where there is ordinary life, to a section holy where one can be and try to remember oneself. To the section which belongs to the Magnetic Center and where you only dare to enter when everything you own has been given away, and then the eye of the needle, which separates the holy from the holiest of the holiest, that then you wish to enter for the sake of finding absolute truth.

It doesn't matter how one wants to express these things. I pray to God many times that you will understand your own life, and that you can take care of it. I say it so often, take care. I mean by that, take care of yourself, take care of what is your Wish, take care of what in you is your man number Four, so that that doesn't die, and that you feel that every once in a while a little change of conditions, or something I called the other day, a legominism, to be entered into my life of monotony.

no new paragraph here. ← That then because of such otherwises as attracted by

me—wishing then because of such legominisms to be reminded— so that that kind of a building can go on, based on a new kind of a structure, fortified by the changes, and not subject any more to ordinary laws of the earth and gravitation. We are building something with the Barn. We're building something with a group. There is still that hope in me— I cannot get rid of it. I wish that it would be true that I could continue to have hope in so many directions where I look. That I am not, every once in a while get the idea that I am just waiting hopelessly for the streetcar which never comes. Even if sometimes there is a rumbling of a trolley car somewhere, and I expect it to come around the corner. And then I can use it (?) but no, it stops just before it reaches me, and then it turns around and probably is meant for another purpose. So often many things go just a little bit the other way, without me causing them to go that way. But when I intentionally make them go differently, my responsibility extends over that form of new life— same life, in different flasks. That life originally in an ordinary little bottle, sometimes a colored glass, sometimes indicating the configuration through color of what I am as a personality. Sometimes it is possible to bleach a glass itself, to make it clear— sometimes one says crystal clear, so that then you will look through it. You see, it was dirty before. The forms in which we present things in an unconscious way are dirty. The way we are through education is like a slate, as Gurdjieff would say it, written upon by everybody who happens to come around—

like a cabby has to take any kind of a passenger, because he happens to have a horse and a carriage. But when the real 'I' could come as a passenger, then the whole situation changes, because then the carriage has an Aim. And the cabby has an Aim and the horse has an Aim. And the passenger tells, when the cabby asks, 'where will we go to, sir?' that then the passenger says, 'You just go ahead. We will reach infinity in time.'

I'll play a little bit. Drink, if you like, to Sunday, tomorrow. Let it be a day of Sun. It's an Aim, you know— not even of the planets. If it could be sun, you wouldn't need the moon.

End

Trans: Kerry Millay

typed by Kathy Nichols

Subj. Index N 2043 6/17/71 ~~6/17/71~~

Saturday
Music

Pages:

I. 2, 3, 4 Work: Should be a reaction towards what we create in the outside world. Observe where superficiality ends, place of 'I-amness,' process of one's inner life reminds us "I am a child of the Lord." The ABC of impartiality reveals what is at stake.

5, 6, 7, 8, 10 Influences: Of the body consists of desires for money, pride, vanity, or arguments about such things. By means of octino-understanding the soul needs help but not from outside world. Acceptance of physical changes in Barn meets a response of our ~~or~~ soul-flexibility.

~~11~~, 12, 13, 16 Unity: As a force in our ABC activities, a quality of feeling as a force of Being as a basis of better understanding to help be more responsible and less superficial.

Truth: Goes with purity, to distinguish it from untruth. 18, 19, 20 honest wish for your number four man, we use legominisms so that unconsciousness falls away and cleans away what has been irresponsibility to become responsible. Aim is the goal, if it could be sun, you wouldn't need the moon.